VOL. I.

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LITERARY.

For the Binner of Progress.

A Dream of Heaven. BY CORA WILBURN.

I dreamed or saw a vision of the state Of wedded bliss in heaven. An angel-mate Welcomed his soul love to the vestal shrine Of consecrated harmony divine, That, 'neath the shadow of a mighty throne, (Whose steps, by thoughts of ages overgrown. Led to Ascension's cloudless hight sublime, Past earthly use of sorrow and of time,) Uprose from holy ground. And all things fair, Once dream and aspiration, circled there. The diamantine shafts of Purity, Clasping the azure, star-gemmed canopy, Pulsated with the life of Melody.

And there appeared a vast and glorious throng Of love-crowned angels, that with summer-song Cast flowery welcome at her feet, who came, Claiming the promise of her angel-name, The century's fulfillmemt-all that youth And love foreshadowed as eternal Truth.

All the dim fancies of the vague Ideal, Embodied in the Beautiful and Real. Redeemed the gracious prophecies of yore, Given in life's spring-time on earth's trial-shore. The love immortal, changeless, passionless, Imbued with Wisdom's mystic sacredness, Is theirs forever. The twin-angels glide In Aspiration's fervor, side by side, Over ascending paths of harmony, Through endless cycles of Eternity. Rockland, Maine, Sept. 19th, 1867.

ISADORE,

THE BEAUTIFUL BRAZILIAN BRIDE.

BY FANNY GREEN M'DOUGAL.

[CONCLUDED.]

I have been, and returned. I followed my conductress once more through those somber aisles, with a feeling of dismay I could not shake off: for my good Jeannette was left behind. Ghostly forms glided to and fro in all directions. Their feet must have been muffled; for they woke no echoes, while the dim tapers they carried only gave light enough to project their sharp shadows on the massive walls. I could just see their harsh and hooded outlines as they seemed to spring out of the horrible darkness for a moment, then plunge into it again and disappear. There was only enough sound to make the silence more intolerable and frightful. Yet we went on, winding, turning, and doubling on our track, until it seemed as if I should sink to the ground with every step. And much I wondered, as I went, that, when God has made the world so full of beautiful and joyful things, men should choose to live so-or to keep others so-far away from everything that is pleasant and healthful.

I was blinded by the blaze of light into which they brought me, and for some minutes I was sick and faint. The Abbess was seated on a kind of throne or state chair, with two monks on each side. There was a pile of huge, old volumes, and several strange and suspicious-looking things that may be-I think they are-instruments of torture.

But the instant I laid eyes on the Abbess something about her seemed to review old memories. Strangely enough, I thought of my mother. Pardon me, sweet Mamma! Can it be there is a resem-

I did not fear her in the least, as I had expected to do; but instinctively I fell at her feet. She raised me up. She looked in my face. She appeared bewildered; and, as a criminal, forgot to reprove me. Her face is a remarkable one. There is a kind of volcanic illumination about it, when I see much that is noble and good. It seems to have burnt out, leaving only the ruins of its former beauty. One thing is certain, she has more human feeling than she is free to exercise. She loves ease, indulgence, good eating and drinking. She seems unfit for her place. She wants the governing faculty. She has grown imbecile, and those sharp-faced monks have usurped her prerogative. The worst of them is Father Larrasy. He was very uneasy while the Abbess was regarding me, as she did for some time, with an interest that seemed, in some way, to respond to that which I felt for her. She became lost in thought, murmuring to herself in broken sentences: "Always one face—only one. Why do I still see it? Years have gone-long, long years! She is gone.

Then she came back to a thought of the prisoner murmuring: "Poor child; poor child! What shall

Then, brought still further round by the impatient look and attitude of the monks, she spoke of the deceit and wickedness of the world, urging that we should live only to mortify the senses, to subdue the appetites, to crucify the vanities of life. And in bringing up one round, fat hand, to clasp the other, she jarred the bundle of keys that hung at her side: and the key of the larder and the key of the winecellar rang together with a rather sharp commentary on her worshipful text.

I felt the malignant eye of the priest; and on looking up I met a flash, at once so keen and so cruel that I recoiled from the glance with a shudder. The teeth gnashed together. The thin hands clutched me to her bosom with passionate embraces, weeping ing for the girl to come up; "you lag behind as if record when we reach back to the IIId dynasty, it its powers. hold of the thread-bare cloak, as if he feared that so I was really frightened. But she would not let there was a murder resting on your soul. But cheer being at a period anterior to the recording of they should otherwise rend and tear. Altogether, he was ferocious as a tiger, and if he had been one, I could not have been more afraid of him. Throwing happy tears are taking me away—back—how far back more than even her wonted tenderness. "Take all after time, down to the epoch of national sub- forth, for the mere purpose of adding to human off all appearance of courtesy, he sprang forward and clenched me. I felt the blood starting beneath his grasp. He lifted me from the ground, and seemed about to dash me back again. But the Abbess inter-

"The good Father Larrasy is forward in his zeal for Mother Church," she said. And though it was ures; the same flowing waves of silken hair; the impunity, because they are young? No; you must Palmyra.

haste to punish sin betokens spotless purity in the

The priest recoiled, and all his companions slunk back into the shade. The Abbess was now thoroughly awake both to her dignity and her power.

Rising, with one hand she clasped mine; and raising the other, with a gesture that had power in its very slowness of motion, she spoke only two words "Stand back!" And the terror-stricken priest, wholly unprepared for resistance, did as he was ordered, and slunk still further away.

Then turning to me, for I had again sunk on the ground, the Abbess said: "Rise, poor child! Whatever may have been thy crimes, thy person shall be and springing up as from living fountains. safe from violence, at least in my presence; and such justice as I can command, thou shalt have."

And thus I was led away. What is this mysterious interest, this mysterious mercy? Jeannette tells me that this is no more than the true prerogative of the Abbess; but her power has long been reduced to a mere cypher, and the priests have had things all their own way. Will this be anything more than a momentary effort of spasmodic consciousness? She has grown impotent. Will she be so suddenly regenerated? I saw them scowling together, like so many demons. Will they not again easily overpower the weak woman, who has long been accustomed to yield to them? And then, O Holy Mother! what will become of me?

My faithful Jeannette has just returned from the Abbess. She has been watchful and quick to follow up our good fortune by her chef d'œuvre in the form of ices. The delicious cream blushed through its crystals like morning through a pile of purest vapor, and in a ruby-colored cup, with a bright, golden spoon, the delicious morsel was presented. But there was something beneath those sacerdotal robes truer than a thing of appetite. She took the glass, Gratitude for the service done explains her forgiveas if out of complaisance; then hastily giving it back she said: "Not now, good Jeannette. I perceive they have not spoken amiss of thee, or thy creams; but now it would make me sick." And Jeannette affirms that when she said this, there were tears on

July 8.—The Abbess has again been overawed. The priests have re-usurped her power. I am to have a hard and disgraceful penance. It is this: to pray two hours kneeling with my bare knees on a pavement of sharp flint-stones, then to walk fifteen times round the garden, bare-foot, and at the close of each circle to bow down and lick the ground with my | 0, my Alonzo! come back and tell me! tongue. They call me; I must go. Sweet Mamma, dear Papa, my best friends and my Alonzo! I know your spirits, your loves, and your strengths, will all

July 9.—Chamber of the Abbess, Midnight.—All are at length reposing; but the great joy in my heart is too quick and restless for sleep. And thus I come to write. Now I must tell of the penance that has brought to me this wonderful change. The two hours of torture wore slowly away; and when I arose, the flints were covered with blood. Was it because the Abbess was in her own oratory praying joy rushed into that moment—the good Padre himto Our Lady of Grace that I was preserved in this self, Madame Millie, Alonzo, home! The good torture, so that no tear, no cry, escaped me? I did Father is looking rather worn; but O, how delighted not know it then, but I thought of her; for I knew that she, too, must suffer; and then it seemed as if her face came before me, like a picture; and directly beside her came my sweet Mamma, shining like an angel; and I wondered to see how like they were, the heavenly and the earthly. I forgot the physical torture; I forgot the still more cruel indignities that awaited me; and when they came to lead me out into the garden, I was surprised and pleased to see the Abbess there; and for the first time I perceived directly that she bore a strong likeness to my deceased

For a few minutes after coming out I was very faint, and feeling all those hard, cruel eyes that were looking on me, I shook as with an ague. And then I grew calm; for my mother seemed to go before me, with her face shining like an angel. The Abbess preceded me, and a long train of monks and nuns followed, while the old organ groaned out a Te Deum! The gravel hurt my feet, for it was very sharp; but nerved by a strong will, after a little time

Before stooping to the ground I said to the Abbess, who was near by: "Yes, I can do this also. Nothing is hard when the will is obedient. I submit, not as a convict doing penance for sin. I look at my divine Redeemer, and yield myself, as he yielded, to the force I cannot resist."

I bore it better. And so the first circle was made.

I was just stooping to the ground, when a familiar and frightful sound caught my ear. It was a rattling noise, followed by a sharp hiss; and the next moment a large serpent, that belonged to Father Larrasy, escaped from its cage, and throwing itself into coils at the feet of the Abbess, was just prepared to make the fatal spring, when I rushed forward to save her. Seizing a staff from the hands of an aged monk I laid the writhing monster dead at her feet. I cannot describe her gratitude, her almost frenzy of feeling. All her power came back. It overswept, overruled everything. No one dared oppose her. She was led to her chamber; and there, regardless of frowning monks and spiteful nuns, I also was conducted. And when the attendants were dismissed, she bowed herself on my neck—she would have knelt at my feet-and wept like a child. She strained | smile to the Padre. "On my faith," she said, pausme call any one.

and away!—to the vineyards and olive gardens of An- heart, my good child; for it will be no such ugly dalusia-to the dear old palace and my happy girl- thing as that you will have to tell!" hood. It seems as if I were again there—young and sinless, with my beautiful sister still in my arms.

rony, especially as she added: "And certainly the name of Jesus and his holy angels, tell me, if you Isadore Thorndike, You are a prisoner!" are Cecile Cadiza?"

She did not wait to hear that it was my mother's such a burst of sobs, and prayers, and tears, as I | and loving heart for ward and warder. never witnessed before.

I was completely bewildered; but I could not doubt the integrity of the scene itself. The deep, heart-searching tones, the earnest and affectionate manner, the loving mention of my mother, the mutual recognition of resemblance-all conspired to assure me that I had indeed found in the position of an enemy a near and loving friend. And thus, in this most desolate place, sweet affections are unseated Overwhelmed by the conflict I fell on my knees,

and clasping those of the Abbess, gasped, rather than said: "Bless me, Mother! Bless thy sister's child!" After this I knew nothing more till the good Jeannette, who had learnt all, was calling me back to life with her warm kisses.

Poor Jeannette was almost frantic. She laughed and wept by turns, and so did the Abbess. When it was far into the night, and everything was still around us; I awoke. The two loving watchers were close beside me. And it was so sweet to look into their dear faces and feel that once more I was among friends. It was all like a wonderful dream. I could not comprehend it. O, how sweet it was when we were all drawn together in one loving embrace, and I learned that Jeannette had given my whole history to my Aunt! She was highly indignant at many points, but especially that her authority should have been used as a cloak for so foul a conspiracy. She Madame Montresse had an understanding. But we are warned to be very quiet and careful. My relationship to the Abbess is kept a profound secret. ness and desire to keep me near her person. Jeannette and myself have been removed to dormitories adjoining her own, and I am now employed as her seamstress, or at least I am reported as such. I also make designs for embroidery. This brought me back to my beloved art. I always thought I had some talent for heads; and to prove it, I have drawn my Alonzo-not from memory altogether, but from the serene form I find sitting by the inner gates of the soul. Now it smiles on me so livingly, lovingly, out of the canvas. My Aunt says it is a grand-looking head, as if he were a born king. And is he not?

I have drawn many of the nuns and prisoners. They are so delighted with my heads. I have relinquished needle-work.

July 28.—This day, at matins, I observed stranger. I could see only a small portion of the kneeling figure. When he rose, I could scarcely restrain a cry of joy, or refrain from rushing to his somewhat chaotic in its records, but enough is arms; for it was my dear old friend, the Padre. He known to warrant the positive statement, that the lence and secrecy he kept me back. It seemed hours before the summons came. And O, what a flood of he is; how pleased, too, with the Abbess and Jeannette! The whole world is suddenly suffused with rose-light. And now how joyfully I worship the

Now Jeannette says she must have my papers a little while. It is a very strange request; but ah, dear one, I can deny you nothing. Take them; but be sure you bring them back to me.

Thus far she wrote; and the trusty messenger flew hither with the sweetest missive. What shall I say? I can only walk my chamber, and wait, and watch, and listen for the Padre. He has come. He has made application to the Brazilian Consul for the release of Isadore. Everything is arranged. She will be free to-morrow. And now-there is but one hour between me and my divinest joy! Yet she does not know that I am thus early to find her. Merciful God! What can I do to deserve so great happiness?

AT NEA, August 2. Rejoice with me-with us! We are all here-the Abbess, Jeannette—nor have we left behind the good Lizette. Isadore is sleeping quietly in her stateroom; and now I must tell you how I found her, for to your love nothing in this history will be without interest. I will give the scene as the Padre described

As soon as my arrival had been announced, the Abbess said to Theodosia: "We must not forget in all this happiness the more important duties of religion. I have arranged that you shall immediately confess, and, if necessary, do penance, my love." There was something expressed by her manner to-

tally different from what her words conveyed. Isadore was puzzled; but she merely said: "Ah, well; that is right. That is very pleasant. Now the good Padre is here, how lovely will it be to

take from him once more the Holy Bread." "But it is not the Padre," returned her Aunt gravely, almost severely, "whom I have appointed

"And why not?" persisted Isadore.

"I have my own private rooms. Do not question, but follow me," returned the Abbess, with a quiet

A peculiar smile lit her features as she concluded. Still Isadore drew back till her Aunt rallied her

in a bland tone of voice, I could perceive a latent same expression-almost the same eyes? In the pay the penalty of your deeds. And so I say to you,

She raised, as she spoke, the curtain of Isadore's little studio. I heard no more; for the next moment name, before she strained me to her breast, with the wondering, weeping girl had found locking arms

COMMUNICATIONS.

AN EXAMINATION OF THE WRITINGS OF THE ANCIENTS.

NUMBER FIFTEEN.

Laying aside Jewish computation to find its way by its own uncertain light, we meet with many Egyptian documents—"tablets, papyra, genealogical lists, public and private, together with an astounding mass of collateral and circumstantial evidence, which carry us upward through the XXIst, XXth, XIXth and XVIIIth dynasties, reign by reign, and monument by monument, to Ramses 1st (Ramesu), whose epoch belongs to the 15th-16th century

succession, caused by something like anarchy, limit. manifested in the so-called "Disk heresy," attended by several royal aspirants, headed by ATERNA-BAKHAN, or Bex-en-aten; called by Lepsius Amen-

"But upward from his father's reign, Amenoph IIId, every king is known, with many events of their respective reigns, through hieroglyphical sculptures and papyra, back to the beginning of the XVIIth Theban Dynasty, in the reign of AAHMES (Amosis) Ist, computed by Lepsius to be about the year 1671 B. C. At this point, which begins the Restoration, or New Empire, after the expulsion of the Hyksos, we lose the thread of annual chronology for times anterior to the 17th

The race of shepherd kings seems to possess quite free from cloudiness and doubt among the the rulers of Egypt, or rather obscurity in the his- | French writer, says in regard to Theology: tory thereof, is termed the Middle Empire, as standing between the Old and the Restoration, or the New Empire. This Middle Empire, then, is 17th century B. C. It is also clear that there can be shown to be "1500 years of positive monumental record behind this Middle Empire, by at B. C. 3246, or 3146, or 3155, encounter a reductio

A better understanding of the matter is reached when we begin to question the representatives of the latest portion of the "Old Empire in the land of KhaM, Ham, Chemmis, viz: the Sebakhetps and Nepherhetps of the XIIIth dynasty"; but at the XIIth dynasty all is bright and clear, made so by the thorough investigations of the justly famed Lepsius in his researches into the Genealogical Papyrus of Turin. Bunsen furnishes the hieroglyphical names of some of these kings; but Ma netho gives us, in addition to the names, the number of years each ruler reigned, in a tabulated form, too complex to insert here. He concludes by in a great measure for a knowledge of the XIth dynasty rests on a firm foundation, whose solidity

There is nothing to be gathered of monumental thee, sweet one!" she added, as she drew the fair events by the subsequent art of picture-writing the laws operating by physical agents and forces, "Let them flow," she said, after a while. "These creature to her arms and kissed the pale cheek with and sculpture, which so extensively prevail through such as light, heat, electricity, magnetism, and so jugation by the Roman Legions under Augustus knowledge. A Boston man recently deposited Cæsar, B. C. 30 years. The Romans held sway over \$1,000 with the Franklin Institute of Philadelphia, Egypt for more than three centuries, with the ex- to be given as a prize to the first person who shall Why do I always find her image—yet never before so again. "Do you think young ladies are to go on in ception of a short and doubtful period, when it was demonstrate whether different colors of light and perfectly as now; the same outline in the oval feat- this way, breaking hearts and turning heads with said to have been held by Zenobia, the queen of other physical rays go with equal velocities.

Of the IId dynasty there is absolutely a complete blank, as well as that of the Ist; the only evidence we have of their existence must be gleaned from the lofty condition to which art had arrived, and the extensive knowledge attained by the dwellers of the Nile, as manifested by the construction and ornamentation of pyramids, sepulchers and hieroglyphical records of the IVth dynasty, placed side by side with the broken catalogues of Manetho and Eratosthenes, and supported by Græco-Roman tradition.

"Menes, Egypt's first Pharaoh, is recorded, in hieroglyphics carved, during the 14th century B. c., at the Theban Ramesium, by Ramses IId, as his earliest ancestor; and, in hieratic, on the Turin Papyrus, a document written in the 12th-14th century B. C., king Me Nai, of a firm life, is twice chronicled."

According to Lepsius, whose work is generally approved by scientists, and especially Egyptologists, who willingly adopt his views, Menes is supposed to have founded the earliest dynasty of the Thinites, about the year 3893 B.C. Lengthy as this period may seem to those unacquainted with Here seems to be a break in the regular line of the facts, it is yet believed to be within the just

THEOLOGY-ITS DESTINY.

Vinet, in his "Les Paradis Profanes de l'Occident," Paris, 8vo, 1856, page 1, calls the new science, rising up beside Theology, "The Science of Religion." Is not this a good and proper explanation of the term "Spiritualism," the science or essence of all religions? No wonder that the old and decrepid despot, "Theology," arises in impotent wrath, and, shaking his frosty locks, attempts to demolish our new science by ministerial bulls and shafts of sarcasm; but it is not the fate of immortal truth to be thus conquered. At each encoun_ ter it gains new strength, and the doctrine of man's eternal progression, like the rose, is as fragrant and sweet, call it by any name you will. We are some share of obscurity. They are, however, sup- hardly aware, in this country, of the rapid strides posed to occupy the XVIth and XVth dynasties, | free thought has been making on the continent of and according to Manetho their continuance lasted | Europe during the past fifty years; or of the hard 511 years. Then again the XIVth dynasty is not and rough shocks Theology has received. Education has been the potent power. The great majormutilated lists, "and the hieroglyphical records | ity of the Germans are free-thinkers, and the eduhave not yet spoken intelligibly, although they | cated classes of the French are hardly behind are numerous." This period of uncertainty among | them. Listen to what Alfred Maury, a great

"Strange destiny, that of Theology! That of being condemned never to attach herself, except to systems which are already crumbling down; that of being, through her essence, the enemy of every new science, and to all progress. Yes; she foresaw that a day would come to dethrone her—this also saw me, but with an impressive gesture of si- XVIIth dynasty belongs nowhere else but to the Theology, this sacerdotal science—when, during paganism, she sought to frighten humanity by the myth of Prometheus. She struggled to depict, with the colors of impiety, the man who was going to demand of nature its secrets and its laws; which all Septuagint computations of the Deluge, and she manacled him before-hand to a rock; but time, far from riveting the chain, has been unceasingly detaching it. The spread of man's discoveries, the importance of his victories, compel evermore the public conscience to admire, as a noble independence, as a courageous effort, that which Theology wished not to regard but as a haughty attempt, which the All-powerful had punished by ill fortunes and chastisements. We willingly approach now-a-days the tree of knowledge; and we no longer believe that it is Satan who presents us with its poisoned fruit."

Steady Progress of Spiritualism.

It is apparent that the principles of the Harmonial Philosophy, and Spiritualism as its principal feature, are steadily gaining ground. More than many are aware, of the solid men of the country, stating that the XIIth dynasty ended about 2124 whose energy, integrity, and business capacity are years B. C. To Mr. A. C. Harris are we indebted | developing the material resources of the State, yield an unreserved assent to these principles. dynasty, which he says belonged to the Enuantefs, But. like deep water, they are more quiet and unincluding perhaps Ka-nub-Cheper. Authors seem | demonstrative than the fanatical, unbalanced, anto agree in the sentiment that but little can be | gular ones, by whom the church-people would fain said positively about the Xth, IXth, VIIIth and | judge of the character of the whole movement. I VIIth dynasty that can be made clearly intelligi- am satisfied that, were it not for vested pecuniary ble without a very lengthy argument. The VIth | interests in churches, schools, and professional pursuits, Spiritualism could start on an even race cannot be questioned or disturbed by the most se- with other religious associations, and would imvere criticism known to science. The Vth is also | mediately outstrip the whole. While the honest secure in its place, resting as it does on the Turin and efficient labors of lecturers of every class of Papyrus. All its kings, with one exception, are intellect are valuable, the best service is probably duly accounted for by opening the tombs, by the | done by good test mediums. There is a powerful Prussian Commission at Memphis. The grandest | tendency to utter skepticism in regard to a future of all the dynasties that have yet been unfolded to life. The writings of the master progressive minds the gaze of the savant or lover of science, is dis- of England, such as Mill, Herbert Spencer, Profescovered in the IVth, which is said to surpass belief | sor Huxley, Thomas Buckle, Lyell, and Darwin, to such as have not examined the folio plates of | lead many of fine intellect to this cheerless goal-Lepsius' Denkmaler, in which the petroglyphs of | If man exists after the dissolution of the body, and these three dynasties, earliest and greatest relics has the power of consciousness, memory, and of antique humanity, are safely secured for poster- | thought, the spirit must be a positive entity, and ity so long as the pyramids of Geezeh shall en- have organs of thought. The time is approaching when this entity will be thought worthy of a scientific investigation, both as to its existence and

· Means are lavished without stint to investigate

Governments have established stations of ob

servation in various pa s of the earth, to ascertain the law of the variation of the magnetic needle. These investigations, conducted on a liberal scale, have been rewarded by bringing to light many principles and laws practical as well as scientific

If, as Alexander Pope wrote two hundred years ago, "the proper study of mankind is man," how sadly is this greatest field neglected! The world is in need of more light upon the character of the human spirit. If funds could be liberally provided, and judiciously applied, to establish several Investigatories, where the best mediumistic talent could be liberally sustained, so that their entire efforts could be devoted to general principles, without catering to individual caprice and curiosity, results might be reached in ten years that would startle the externally scientific world from its conservative propriety. The world has nothing to expect from Churchianity in this respect; for its foundation principle is, that an ancient book contains a complete and final revelation of God's character and will, religious doctrine, and the nature and destiny of the human soul. True to this principle, the Church has ever opposed experimental investigation of that highest entity, the human spirit While the priesthood have blocked the car of progress, they have excelled in applying practical means to the external conditions of society. Perhaps progressionists might profitably take a hint from the Church in this direction. JOHN ALLYN.

Letter from Oakland.

EDITORS BANNER:-What Brooklyn is to New York, Oakland is to San Francisco. True, it is little more distant, but it is getting nearer every day, and has greatly the advantage in climate not a few of consumptive tendency, who cannot abide the summer winds of your city, enjoy health

Real estate is on the rampage. In many locali ties lots have more than doubled in value within the past year, and there are few localities where the advance is less than fifty per cent.; and still there are no indications of weakening, although at the commencement of the rainy season, building and building lots are usually dull. Real estate agents abound, from the high-toned lawyer who practices in the Supreme Court, to the curb-stone and button-hole operator. And still there is room for further advance; what is four or five hundred dollars for a residence lot, or twenty-five hundred dollars for a business lot, where the holder is secure from indefinite assessments for grading hills or filling hollows? Governor Haight said in the Chamber of Commerce, that in twenty years we should have a population of one hundred and twenty thousand; leading men on this side say it will reach that figure in half that time. Business houses of nearly every description have increased in about the same proportion as real estate. The churches, of course, have been strengthened. And such is the influence of the abounding churches, schools, colleges, and the great number of resident preachers and professors, that even a free Unitarian church, that very respectable half-way house from the moribund theology of past generations to the religion of rational Spiritualism, cannot be sustained here. But no matter; the universal law of progress is rapidly changing the views of churchgoing people, and it is a significant fact that the more practical common sense is preached, and the less of doctrinal theology, the more popular is the preacher. I will not say, as a member of the Common Council of Saint Louis did, in a discussion of the Sunday question, that "Christianity is played out," for religion is chamelion-like, and changes its color to suit the locality it happens to be in; but I do say, that the theology of Christianity—the whole "body of divinity," as taught in theological schools fifty years ago—is rapidly "going by the board." It is doubtful whether it is requisite for Liberalists to show up its absurdity. People are rapidly coming to see that religious truth, like scientific truth, must be found by interrogating the realm of Nature, and not in authoritative books of ancient tradition. And while the iconoclast is dealing herculean blows upon a vanishing and dying theology, some unsolved questions, or questions not hitherto satisfactorily disposed of, clamor for solution. "What shall I do to be saved?" must be answered by each individual. Not saved from a burning hell after death. The intelligent have decided that that institution, once so important, afforded a poor means of saving the major portion of humanity; in fact, they have abolished it altogether. But "How shall I be saved from ignorance, the craving of unsatisfied susceptibilities, from disease, from physical or mental weakness, from discontent, from over-work, from lack of employment, or any of the ills that afflict humanity?" Your phreno-physiologist will say, "Nothing is easier; develop your physical, intellectual, social, and spiritual powers harmoniously, and to the fullest practicable extent." This is well said; but it should be remembered that, in the present condition of society, most people are like a man on a treadmill: if they cease to continue their weary motions, the ponderous machinery of society will crush them. True, the temperament can be perceptibly changed or modified in a few months by a change of habits and conditions; but how few have the time, conditions, and opportunity at command to do this!—though lymph is preventing mentality, or a too nervous temperament is causing mentality to eat up vitality, or prematurely weaken and destroy the physique. And as the country grows older and population more dense, these conditions are becoming more tyrannical. How shall they

But, in this city of churches, where the atmosphere is said to be almost blue, and decidedly un- in opinion, even of their own faith, are provocative favorable to Spiritualism, a liberal-hearted as well of just criticism on the part of the non-sectarian as headed gentleman has provided a small hall. and tendered it to Spiritualists for lectures or con-

be changed for the better?

The Odd Fellows have recently established a reading-room and library of about three hundred volumes, and means are now in progress to increase it with a good assortment of modern books, representing the most progressed thought of the PROGRESS.

In a recent Sunday evening sermon, Rev. H. W. Beecher justified his contribution of "Norwood" to the New York Ledger, by the assumption that the parables in the New Testament were "novel-

The Banner of Progress.

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paper should be addressed "EDITORS OF THE BANNER OF PRO-GRESS." All letters in regard to the business of the paper should be addressed to "Benjamin Todd & Co."

The Croakings of the "Religious Press.

The California Christian Advocate, of this city, and the Pacific Christian Advocate, of Portland Oregon, both Methodist organs, have recently the National Spiritualist Convention, quoting the speeches of some of its members with great satisfaction, as affording ample justification of all the charges made against Spiritualists, of immorality, etc. Now, although we are in no sense responsible for what individuals professing a belief in Spirit. ualism may either do or say, any more than the great body of believers are for what we publish, yet we hold ourselves at all times ready to refute whatever is false in these charges, and to defend the action of Spiritualists in those points which are truly stated. The Advocate of this city copies from the Cleveland Herald the rantings of a disturber of the Convention, one Barnes, who is still a fanatical adherent of the doctrine of the Atonement, and is evidently yet in the chains of old theology, as a sample of the disorder subsisting in the Convention. This is decidedly unfair. If those who are not yet free from the shackles of old superstition choose to enter our Conventions as delegates, on the ground of their acceptance of the main facts of Spiritualism, they should have the decency to "keep silent and let the elders speak." This Barnes, on the contrary, kept up a constant din about the necessity of reliance upon Jesus, saying that, if the Convention did not | Jesus of Nazareth; and it deifies the latter to a recognize Jesus Christ, they were doomed." He claims of Jesus, that he was removed from the platform, yelling "in thunder tones," "Doomed! doomed! doomed! Lost! lost! lost!" How the Christian Advocate can hold Spiritualists responsible for the fanatical conduct of a half-crazed Methodist, as out of place in a Spiritualist Convention as a bull in a china shop, it is hard to perceive. The fact that Barnes claimed to be a Spiritualist is neither excuse nor palliation for his

The remarks of the Cleveland paper about the garb of some of the ladies attending the Convention, and ridiculing the "long hair" of the men and the "short hair" of the women, are in bad taste, and the Christian Advocate does itself no prove that the founders of Methodism, Revs. John and Charles Wesley, were accustomed to wear long hair, but we will not take the trouble to do so. The point is not well taken, as against any man or set of men. It is purely a matter of individual taste and personal choice. People may elect, in a free country, to wear their hair in any manner that pleases themselves best; and the same is true of the style of their garments. The Quakers have worn a peculiar style of dress for upward of two centuries, and no one has ever disputed their right to do so. For their taste they are responsible to no man. It is their own, and they exercise it.

The Portland Advocate, Bro. Benson, editor, the man who wants a personal devil to cast the blame of his sins upon, is particularly ferocious against our Convention, and in reference to Spiritualists generally. Bro. Benson quotes the address of W. B. Potter, M. D., published in the Messenger, of Cleveland, on the day of the assembling of the Convention. It is evident from the tenor of that address, and from the speeches of Barnes and one or two others, that a few fanatical religionists, ferociously moral, have entered our ranks for the purpose of exhibiting their own excessive higher life. Inasmuch as it is a higher life, so morality and goodness, as estimated by themselves, in contrast with the supposed immorality and evil practices of some of the believers in Spiritualism. Now, admitting that these crusaders have discovered that a few of those who accept the truths of Spiritualism are leading immoral lives, what is to be done about it? We have gone into the ranks of the Methodists, and Baptists, and orthodox Congregationalists, and Presbyterians, and discovered the same fact in regard to their members. Does that make the truths, contained in the doctrines of those sects. entire falsities? Is there no truth or merit in the formulas of the Presbyterians, or Baptists, or Methodists, because the Rev. I. H. Kalloch, or Rev. Sereno Howe, or Rev. E. M. Fay, or Rev. Joel Lindsey, or Rev. C. M. Wendt, have been found guilty of base conduct toward women and children? What relation has the elimination of scientific or religious truth to the frailties of individuals? Are not the misdeeds of a few the exceptional cases in every community? Is not evil itself exceptional, and goodness the rule? We certainly believe so. Else we should despair for the future generations of the race.

The continual croakings of the religious press over the short-comings of all who differ from them world, and particularly by liberal thinkers. The latter class, though boasting of no especial holiness and morality, may yet be fairly averaged with the rest of mankind. As a general rule, the Pharisees of sectarianism, who take pride in censuring others, are themselves proper subjects for remark in their "daily walk and conversation." Personal morality does not consist wholly in outward manifestations of sanctity, nor in professions of religion. We think that Charity, which "covers a multitude of sins," is a better morality than any we have of late seen exhibited by Bro. Benson or any other so-called Christian Church, from Romanism to Unitarianism, fears

The following remarks were made by the Nevada Transcript upon communications at a public séance given by Mrs. Foye:

"It is claimed that the spirit which passes out of the world advances; and yet we have seen communications purporting to be from Webster, which, is what they purport is true, prove that the great Expositor has degenerated very much, and in all spiritual communications we have yet to find a single one that ever benefited anybody. If the origin of these manifestations is spiritual, it would seem that the spirits over Jordan are a trifling set, and spend all their time in talking about the things of this world, without giving us either a better religion or good advice. If the spirit land is to be judged by the conversation of its inhabitants, sent through test mediums, it can hardly be much of an improvement Our estimate of what are called "great men,"

owing to the general tendency to hero-worship,

often very much exaggerates their virtues and abilities; and when they return to communicate with us after death has freed them from every superficial acquirement, they seem to have shrunk from the formidable proportions in which they formerly appeared to us, and we doubt the identity of the spirit communicating. Even as no man is uttered a dismal croaking over the proceedings of great in the eyes of his valet, so how small should many appear, when divested of every extrinsic or circumstantial attribute which caused a false estimate to be placed upon them by their fellowmen! Death is a leveler in more senses than one. In this life, we view each other as "through a glass, darkly"; but in the next, we shall see "face to face." The most conscientious biographers exalt their heroes far above their real merits. Persons ignorant of the Spiritual Philosophy imagine that a man, who was called a giant in intellect by the hero-worshipers, should be a god after a short residence in the spirit world; whereas, the truth is, that those qualities, which excited the admiration and reverence of his fellows during his stay on earth, may be found perfectly useless and impractical in his new sphere. In other words, the man of greatest celebrity in earthly accomplishments may be compelled, in the spirit world, to "become as a little child," and learn many things neglected while in the body. It is this disposition to exalt those who have distin

guished themselves in any direction, that leads

men to make gods for themselves out of mere

human clay. It worships George Washington

with a veneration nearly equal to that accorded to

position second only to that of God Himself;grew so boisterous in his style of urging the indeed, some go so far as to claim that he was and Many very small men have been enlarged to very exaggerated dimensions, while, on the other hand, the world has really "known nothing of its greatest men." In the critical analysis which every soul undergoes when freed from external circumstances, the false estimate which has been made of it, even by itself, is dispelled, and it stands for precisely what it is worth in the new life to which it is called. There is every probability that hero-worshipers and god-makers will meet with a surprise in the next world, when they discover the objects of their adoration and adulation to be men like themselves-and many of them inferior men, too. Daniel Webster will be credit by copying them. We can very easily no longer "godlike" to their view. Napoleon will not be "the Great," as he is styled upon the earth. Jesus of Nazareth will appear as the good man he undoubtedly was, but not the "three gods in one" whom the idol-makers have set up for our worship. And so of all the prophets, priests, and

> prophets. Worship God.' It is the unwarrantable expectation of receiving great things from so-called "great men," that causes so much disappointment to new investigators of Spiritualism. The contrary should be the case. All their worldly greatness does in fact depart from them at the moment of their "shuffling off this mortal coil," and "putting on immortality." People, especially professing Christians, seem to forget that, in the heavenly state, "many that are first shall be last, and the last first." Reason, Scripture, and the Spiritual communications confirm the statements we have made above in regard to the changed estimate of the characters of men, after their access to the much lower will be their estimate of this one, and of all its works, in comparison with their present exaggerated opinions of them.

> kings who have had in turn the veneration of the

simple and the ignorant. They will say to us,

when we would fall down and worship them, as

said the spirit to John in the Isle of Patmos:

'See thou do it not, for I am of thy brethren, the

CHRISTMAS FESTIVAL OF THE CHILDREN'S PRO GRESSIVE LYCEUM.—The friends of the Lyceum are reminded that the tickets for the Festival are now ready, and may be obtained of the officers of the Lyceum on Sunday afternoon at the Hall. or at this office during the week. The price of the tickets has been fixed at \$1. A small charge will be made in addition for refreshments, the proceeds to go to the Library Fund of the Lyceum. Donations of fruit, cakes, candies, meats, presents for the children, or books for the Library, can be sent to the Hall every morning, from 8 to 10 o'clock, or to this office at any hour of the day. Children not members of the Lyceum will be admitted to the Festival at twenty-five cents each. Singing, recitations, and declamation, marching, and other exercises of the Lyceum, will take place at 7 o'clock in the evening; after which Santa Claus will appear and distribute the presents After a collation for the children, the floor will be cleared for dancing, at about 9 o'clock. A good time generally will be enjoyed by all.

WE have received a roughly made toy, consis ing of two figures of a white and black man struggling for supremacy. The circular accompanying it states that it is the invention of a San Francisco lady. No lady whose acquaintance we should be proud of could ever invent such a wretched and witless caricature. It bears the ear-marks of some scurvy politician. The whole stock of the inventor will soon be made use of as kindling wood. It is the only good use it can be put to.

DR. R. T. HALLOCK, of New York, says: "That profound college bred scholarship, which knows all about vesterday and nothing at all about to-day, despises and ridicules Spiritualism, while the M. | and hates it."

Hero-Worship in this World and the Next. The Man Referred To by Wendell Phillips.

Wendell Phillips compared a man, who would: argue that Madame de Stael had not brains enough to know how to exercise the right of voting, to a puppy, six inches long, attempting to have a fool's-cap placed upon his head by this impress a mammoth Newfoundland dog with his lady: tiny bark. As if to entitle himself to be the subject of such a comparison, a writer in the Cahi. fornian of last week, in a non-committal, diluted article, attempts to throw ridicule upon Womanhood Suffrage, by connecting it with "Spiritualism, Free-love, and other crazy heresies"; and thinks the very phrase, "Woman's Rights," ought to call into our cheeks the blush of shame,' and "has acquired by association a signification little short of contemptible." He says also that 'it frequently happens that a great truth is first seen—dimly and distortedly indeed—by the very class who have the most erroneous notions of its an hour and a quarter. At the conclusion, Mr. worth and its bearings on social problems, and who are least capable of bringing it clearly into the view of others. Their misdirected zeal calls down ridicule, not on themselves alone, but on the real truth, whose skirts they have seized." He thinks action should never be taken until "the calm, dispassionate, and abstruse reasonings of the teachers of ethics" have demonstrated that it may be done with safety. Also, that the idea of the enfranchisement of women is "somehow in accord with a strong but previously unexpressed feeling pervading society." He then goes on to say, that "its open espousal by such men as Chief Justice Chase, Wendell Phillips, Judge Underwood, Senator Wade, Geo. Wm. Curtis, and Henry

Ward Beecher, is having its effect." That is to say, until these great minds advocated t, the cause of woman's enfranchisement was exclusively in the hands of Spiritualists, Free-lovers, and the advocates of Woman's Rights. More honor to these, then, say we. It is only the more creditable to them, that they were the first to discover and bring into notice the wrongs sought to be righted by this reform. Where this writer in the Californian attributes to them "fanaticism," we should credit them with "enthusiasm" and love of truth, which is always a heresy to those who are interested in maintaining the false. In contrast with this cautious and captious writer, and as if characterizing just such an one, hear Wendell Phillips himself: "Literally and soberly, and in measured phrase, I feel the right to say that I never heard an argument against it, from a man, that did not show him unfit to teach anybody anything." This man of the Californian whines out that "it is to be hoped that there may be intelligent action when the time arrives" for it Yes, indeed; but in order that the action taken may be intelligent, all such critics as the writer in the Californian must be excluded from participa-

"WATCH AND PREY."-The house of Rev. Dr. Wadsworth, of this city, was robbed of a gold watch and a sum of money on a recent Sunday night. We wonder how much could have been realized by burglars or pickpockets who should have attempted to rob the houses of the disciples. where tarried Jesus of Nazareth! The latter said, "Watch and pray"; but his pretended follower keeps a gold watch which becomes a prey. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." (Matt. vi. 19-21.)

ELDER MILES GRANT, the author of the pamphlet called "Spiritualism Unmasked," (which the Rev. Mr. Crisis of this city republished, with the expectation of becoming a millionaire by its sale,) has come out against secret societies, and particularly against any secret society of Spiritualists. He sees infinite danger to the "cause of Christ" in this new movement. If the "cause of Christ" has not inherent strength enough to prevail against every other power, there must be something wrong about it. We think that Spiritualism can take its own chances, whether its common among the Spanish people to name child-Christ," as represented by its advocates, be not the of saints, and of Jesus of Nazareth. The "good" cause of Truth, it cannot prevail.

CORA WILBURN writes to her friends in California, that she will furnish directions as to the proper gems to be worn by different persons, and a description in verse of the significance of each gem, for fifty cents and one dollar each. Persons sending for directions must state the month of their nativity. It will be remembered that she discovered, a short time ago, that gems exert a magnetic influence upon the individual wearing them. If the description be short, the charge made will be only fifty cents. Greenbacks may be inclosed, with all applications, to her address, which is Rockland, Maine. The beautiful poem on the first page is from her pen.

NEW PAPER AT OLYMPIA, W. T.-J. N. Gale and E. T. Gunn are about to start a new weekly paper at Olympia—one, it is to be hoped, that shall be decent enough to supplant the blackguard sheet that now disgraces that locality, the Standard. The character of the two gentlemen who will conduct the new enterprise is a guaranty that this will be done.

COL. N. W. DANIELS, husband of Cora L. V. Scott, formerly Cora Hatch, departed this life at | can do no more than black boots in a way peculiar Jefferson City, La., on the 2d of October last; his to yourself. Who is good and great enough to be disease was yellow fever. He was a man of a model in everything for everybody? liberal education, and an avowed and firm Spiritualist and humanitarian. The sympathy of the great number of friends of both will be extended hours. - Exchange. to Cora and their beautiful child.

THE Methodists of Austin have formed a Bible Society and established a Bible Depository. A lawyer is President of the Society. Law and Divinity are twin humbugs, and it is fit they should be united in the distribution of their textbook.

WINE FROM THE FOOTHILLS.—E. B. Hendee has made some of the finest table wine from grapes grown in his vineyard at Oroville, and its flavor and purity will compare favorably with any wine made in the State.

Mrs. Gordon's Lectures in Virginia City.

From the following notice, taken from the columns of the Enterprise, it would seem that one clerical dunce has been cornered, and is likely to

SPIRITED AND SPIRITUAL -A little the liveliest. and in some respects about as queer a meeting as we have seen lately, was that held at the Court-house last evening. The hall was crowded with a densly packed mass of humanity, extending out into the entry and stairway. At the opening of the lecture, Mrs. Gordon as usual asked for a subject to be given her by the audience. Rev. Jas. E. Wickes responded. He had come prepared with a formidable list o oints for her to dwell upon, which he read, and ter some time occupied in preliminary skirmishng, the whole was simmered down to the relative merits of modern Spiritual theology as compared with the theology commonly taught in the Christian churches. This was the subject finally agreed upon by Mr. Wickes, and the lady proceeded to lecture upon it in a most logical and eloquent manner for Wickes arose and made some remarks in reply, waxing very warm on the subject—so much so that he made some observations of a rather distasteful character to many in the audience, and he was called to order. He afterwards modified and explained his remarks. There was considerable of a sensation created, and things looked right lively for a while. After the lecture was over, he explained himself more fully to the lady, and they arranged preliminaries between them for a discussion on the Bible this evening at the M. E. church. The last we saw of Mr. Wickes, a strong-minded lady had him cornered. and was taking him to task for calling her a 'free-

SPIRIT MANIFESTATIONS IN STOCKTON.—The Stockton Journal, in reference to certain occurrences that recently took place in that city, and which were rather darkly recapitulated by the Bulletin about a week ago, remarks as follows:

"For reasons best known to themselves, the parties more immediately interested in the affair endeavored to keep it among themselves, and how the Bulletin could have obtained its information is to us as much of a mystery as the occurrences alluded to. For ourselves, we do not claim to have any opinion on the subject of Spiritualism, but that interferences of an ultra-mundane character—or at least, that cannot be explained away by ridicule, or are acquainted—have taken place in this city within neither the time nor the disposition to state the it to say that some of the statements which are in. circulation have been greatly exaggerated, while there is a great deal yet to be told.

We were rather indisposed to credit anything appearing in the Bulletin, respecting spirit manifestations in any quarter, as that paper is very poor authority for events of that nature; but if we find anything definite hereafter in the Stockton papers, regarding the asserted manifestations in that city, we shall endeavor to trace out the origin of the stories in circulation about them, and report all the facts of the case.

A FRIEND at Olympia, W. T., writes, that there is a great demand at that point for a good test medium, to afford indubitable proof to skeptics of the truth of Spiritualism. He speaks of the opponents of Spiritualism as having abated their fury considerably. We condense his remarks on

"The furor which a few agonizing souls tried so hard to arouse has quietly dwindled down-to three or four firesides. We now seldom hear any exclamation against Spiritualists. However, Bro. Sloan, of Steilacoom, preached here last Sunday. In his prayer he made especial personal mention to the Lord of all his ministerial brethren; told the Lord where each one lived, and asked the Lord to go and see Now, do you any longer doubt that the 'old institua few days ago, that, if one or two more such women as Mrs. Stowe came here to lecture, it would split 'our church.' We are talking some of organizing a sort of financial society, and also a conterence, in which all, both male and female, Jew and Greek, Christian and Infidel, will have perfect freedom of speech—because 'the agitation of Thought is the beginning of Wisdom.'"

THE good people of Stockton have been greatly worried on account of the profane name of a street in the Spanish quarter. It was called "Jesus street." The name has lately been changed by city ordinance.—Exchange.

A profane name! Christians are accustomed to call it a sacred name. At any rate, we don't see what harm the name could possibly do to a street or to the citizens of Stockton. The Spanish are Catholics, and have quite as much reverence for Jesus as have the Protestant sects. It is very organizations be secret or open. If the "cause of ren, streets, towns, and public buildings in honor people of Stockton, we fear, have "strained at a" street, but could easily "swallow a camel."

> RITUALISM IN NEW YORK .- It is stated in New York papers that copies of the recent remonstrances ritualism were distributed in St. Albans chapel, New York, recently, where ritualism flourishes in all its glory, and the distributor was obliged to make his escape in haste. St. Albans is celebrating Lent with extraordinary pomp and circumstance, in order to show its defiance of the bishops. Crucifixes, burning candles, processions of clergy and choristers, equent crossings, bowings, and genuflexions, are

If one could step from St. Albans chapel into a Buddhist temple in India, the similarity of the ceremonies in the latter to the above recounted ritualistic show in a Christian church would startle those who send missionaries to "the heathen."

PEOPLE seldom improve when they have no other model but themselves to copy after.—Exchange.

On the contrary, people improve the fastest when they try to develop their own powers in their own way, and eschew imitation of anybody. Setting up models to copy after, in the matter of one's own development, has the most pernicious and stultifying effect. Be original, even if you

A "RITUALIST" MARRIAGE lately took place in a London church. The ceremony occupied three

A good way to teach the wedded pair the virtue of patience! We should think the oil in the lamps of even "wise virgins" would be burned out in that time.

PROTRACTED MEETING.—The Roseburg (Oregon) Ensign says there has been a series of protracted meetings in the Methodist Church there for the past two weeks, in which great interest was manifested. More interest than principle, we dare believe.

REV. ROWLAND CONNOR, an Universalist, who was lately dismissed from School street church, Boston, on account of attending a Liberal Convention, has avowed himself a Spiritualist.

PHENOMENAL FACTS.

Spirit Manifestations at Newport, R. I.

L. K. Joslin and C. Fannie Allyn, of Providence, Rhode Island, write as follows to the Banner of Light, concerning spirit manifestations at Newport:

"Having heard for some time past that wonderful spirit manifestations occurred at the house of Mr Robert Crandal, Bath road, in the city of Newport and with minds open to receive the truth, believing that facts are of superior importance to theories, we accepted the invitation of Mr. Crandal and wife to be present at one of their circles on Monday evening of last week. The circle was formed by the members of Mr. Crandal's family, a few neighbors and ourselves. Previous to its formation we were invited to examine every part of the house, to convince ourselves that there were no concealed instruments or evidences of fraud. The circle-room and adjoining rooms were carefully examined, and no instruments found. The doors were then closed, and all in the room joined hands except the gentleman at the pi-The light was then extinguished, leaving the room dark, but not totally so, as the forms of part of the circle were clearly discernible. The piano top was raised previous to the sitting. The piano was played by the gentleman at the instrument. Presently the bones were played, apparently in different parts of the room, and soon a bass-viol was heard keeping time with the piano and bones. Next followed a sound seemingly from a stringed instrument, also other instruments, apparently the triangle, tam-bourine and cymbals. A bass-drum was struck in tune with the band, producing a full volume of sound. This was unmistakable; and a number of other instruments, played upon at the same time, produced the effect of a regimental band. Every few moments, while the instruments were being played, we each reached and found the medium in her place, next to her husband.

The lights were called for, the instruments playing to the time the lights were struck, and the medium was found upon the top and under the cover of the piano. No instruments were found in the room. The light was again extinguished, and a moment after, the light being struck, revealed the medium in

After the circle, one of our number attempted the feat of placing herself inside the piano in the position in which the medium was found; but, although smaller in person, better dressed for the experiment and having longer time for its performance, she entirely failed of doing in the full light what was accomplished by the medium in darkness.

During the musical part of the sitting, the same instruments were played upon many times, and to a variety of tunes. Had a door been opened large enough for the admission of a bass-drum, we think it would have been fully discernible from the fuller light in the adjoining rooms.

Next, another spirit purported to control the medium, and an exhibition was given of brilliant spirit

Whatever may be said of dark circles for other classes of phenomena, it must be admitted that darkness is requisite for this, as light is only distinguishable from darkness, and the lesser pales before the brighter light. The exhibition commenced by lights about the size of a candle-light, appearing in different parts of the room, sometimes one and sometimes two, four and six at a time. These would gradually increase to the size of a person's head, changing in size, form, and place of appearance. A luminous veil was called for, for one of the circle, when jets of and contracting to the size of a candle-light, keeping perfect time in the movement with the music upon the piano. The exhibition of lights in various forms lasted some twenty mieutes, and they were continually seen for nearly all this time, not disappearing until the very instant that the room was fully lighted by other means.

In conclusion, we would say that we have only aimed to give a truthful statement of what we saw and heard. The motive for fraud is not apparent on the part of the residents of the house, as they never receive compensation, and the circles are formed of neighbors and invited guests. These manifestations have been witnessed by quite a number of the scientific men who visit this fashionable watering-place, and are doing their work in breaking down the dark conservatism and exclusiveness of the place. Mr. Crandal and his wife offer to go to another house where the inmates will be sure there are no musica

instruments, and do not doubt the results. We tender our thanks to Mr. and Mrs. Crandal for their courtesy and hospitality, and design accepting their invitation to give the subject further investigation. tion at some future time, wishing only to know the truth, and holding to our right to learn facts and a cept their logic wherever found.

Table-Tipping.

Spirits are running a lively opposition to ou regular theaters. They have invaded a vas number of our homes, and mysteriously challeng their inmates to a comparison of ideas. Probab not one-fourth of the people who almost nightly join in the circles really believe that they are boldly into some of our fashionable houses, and, selecting some member as a medium, persistently demand a hearing. Last Sunday night a friend of ours called familiarly upon some friends residing in one of the most aristocratic houses on Rincon

Woman, and Her Era—Farnnam. 2 vons. 1 50

Miss Sprague's Poems. 1 50

Living Present and Dead Past—Wright. 50

Approaching Crisis—Davis. 75

Healing of the Nations—Talmadge & Linton. 5 00

Dealings with the Dead—Randolph. 75 Hill. The ladies of the house were just the last persons one would suppose would give attention to anything not sanctioned by society. They were young, elegant, fashionable, and respectably religyoung, elegant, fashionable, and respectably religious, attending church regularly and performing all the duties of society ladies. To our friend's surprise, he found these ladies, with the male members of the family, in a circle around a table, at which some jolly ghost was rapping out witticisms with more or less point, and puns more or less atrocious. Upon inquiry, the ladies said they did not know whether they were talking with spirits or not but that answers to questions with spirits or not, but that answers to questions were intelligent, and often showed the possession of knowledge such as the person purported to be personated alone could have. A bright little girl of ten being asked if she was not afraid of spirits, replied "she was not, for," she added, with great sincerity, "my grandmother comes up almost every night and talks to me just as she used to." Among the spirits who purport to have visited this circle are Shakspeare, Byron, Pope, and Shelley, and other illustrious names that evidently were not born to die. So long as spirits confined themselves to the houses of female philosophers, dreamers, infidels, and scoffers, their visits might be permitted. But this invasion of fashionable and religious circles is a high-handed outrage on the rights of society and the Church, and should be suppressed.—Golden City.

No DISEASES IN THE SPIRIT WORLD.—Dr. Holland has the following reflections, on seeing a little lame boy who was singing a cheerful song

"It is pleasant to say to him, and all brotherhood and sisterhood of ugliness, that there is no such thing in heaven as a one-legged or club-footed soul —no such thing as an ugly or misshapen soul—no such thing as a blind or deaf soul—no such thing as a soul with tainted blood in its veins; and that out of these imperfect bodies will spring spirits of consummate perfection and angelic beauty—a beauty chastened and enriched by the humiliations that were visited upon their earthly habitations."

ANOTHER HAUNTED HOUSE.—The citizens of Pittsburg, Pa., are considerably excited by the singular occurrences which are taking place in a "haunted house" in that city. The manifestations, as reported by the Pittsburg papers, are certainly of a remarkable character, and well calculated to elicit the attention of thinking minds. These things are the legitimate work of invisible intelligences, for the purpose of demonstrating the fact of spirit communion, though in a crude manner.—Banner of Light. nion, though in a crude manner.—Banner of Light.

GENTLEMANLY IDEAS CONCERNING SIN.—Grace Church pulpit, in New York, is vacant. Some polite divine, with gentlemanly ideas upon the subect of sin, has a good opening presented to him.—

Peoria Transcript.

OPINIONS OF GEOLOGISTS.-McCulloch, in his System of Geology," says:

"Of the Mosaic Deluge, I have no hesitation in saying that it has never been proved to have produced a single existing appearance of any kind, and that it ought to be struck out of the list of geological courses?"

Here is another opinion of a similar tenor to the foregoing:

"There is, I think, (says the President of the London Geological Society, 1831,) one great negative fact now incontestably established, that the vast masses of diluvial gravel, scattered almost over the surface of the earth, do not belong to one violent and transitory period. Our errors were, however, natural, and of the same kind which led many experiences. cellent observers of a former century to refer all secondary formations to the Noachic Deluge. Having been myself a believer, and, to the best of my power, a propagator of what I now regard a philosophic heresy, I think it right, as one of my last acts before I quit this chair, thus publicly to read my recantation."

A later President of the same illustrious corps (1834) uses similar language:

"Some fourteen years ago I advanced an opinion that the entire earth had been covered by one general but temporary deluge, I also now read my recanta-

HENRY WARD BEECHER spoke truly, in a Sunday discourse recently, when he said that "some men will not shave on Sunday, and yet they spend all the week in shaving their fellowmen; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbors' reputation on week days."

THE TRUMPS OF SOCIETY.—Those people who are continually blowing their own horns.

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female complaints are withheld in professional confidence

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This is to certify that I have been troubled with Chronic Rheumatism, derangement of the Liver and Kidneys, for five or six years, and most of the time confined to my house. have been doctored by many eminent physicians, paid a for-tune to them, and been given up as incurable. Was cured by Dr. Sparks, five months ago, with six treatments, and have attended to my business ever since. I consider it one of the greatest cures on record.

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Jamaica, L. I., Feb. 23d, 1867. This is to certify that I have been afflicted with disease of the Kidneys for five or six years, and been a great sufferer. I called upon Dr. Sparks to test his skill, of which I had often heard. After receiving a perfect description of my disease and feelings without asking a question, I decided to comwould not take one thousand dollars for the benefit I bave re-

Three years ago I was attacked with a severe pain in the back, which has been almost constant until recently. It proved to be Disease of the Kidneys. I have been doctored by three different physicians without the least benefit. Hearing of the wonderful cures made by Dr. Sparks, I called upon him, and decided to test his skill in my case, which has prov-ed a perfect success. I am free from pain, and consider myself perfectly well. I would not take five thousand dollars for the benefit I have received.

O. T. CORNELL. Rondout, March 20th, 1866.

Jamaica, Feb. 18th, 1867. This is to certify that I have been obliged to use crutches for nearly fifteen months—caused by a fracture of the ancle joint. My limb had become less than half its usual size and nearly lost its feeling—I had almost despaired ever having the use of it again. In this condition I called upon Dr. Sparks, and after receiving three treatments I could walk well without my crutches; and have had no use for them since. They OTHNIEL EVERITT.

This is to certify that I have been suffering from disease of the Kidneys, and General Debility, for fifteen years, and at times could not walk across the room. I have now received of Dr. Sparks five treatments (which are unlike anything I ever saw or heard of,) and my health is very much improved, and I would not take five hundred dollars for the improvement.

THOMAS FOSTER.

Jamaica, Feb. 22d, 1847.

This is to certify that I have been a great sufferer and could not walk without my cane for many months, caused from an injury received in the mines. Was cured by Dr. Sparks in ten minutes, and walked without my cane, and felt as free from pain as I ever did.

J. BROWN, as free from pain as I ever did. San Francisco, Cal. Mr. A. C. CLARK, San Francisco, Cal. Had Lumbago for many months; could not stand erect. Cured in five minutes.

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Miss J. E. REED, Sacramento, Cal. Neuralgia in the face, pain very severe for many days. Cured in five minutes. Mrs. F. SEAMEN, 41 Dear-street, Brooklyn, N. Y. Loss of voice. Cured instantly, and could speak with perfect ease. Miss LAURA MILLER, Schenectady, N. Y. A very bad case of Chorea, or St. Vitus' Dance—cured with three treatments. Miss BARBARY ANGER, Schenectady, N. Y. Had used cruiches for nearly three years—cured in five minutes, and walked away without any crutches.

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NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble on Sunday, (to-morrow,) December 14th, at half-past 1 o'clock, at Temperance Legion Hall, Post street, near Kearny. All friends of the Lyceum are cordially invited to be

Golden Shoes.

My bought golden shoes for her boy, Golden leather from heel to toe, With silver tassel to tie at top, And dainty lining as white as snow I bought a pair of shoes as well, For the restless feet of a little lad. Common and coarse and iron-tipped, The best I could for the sum I had.

"Golden," May said, " to match his curls" I never saw her petted boy;

I warrant he is but a puny el And pink and white, like a china toy And what is he, that he should walk All shod in gold on the king's highway,

While Fred, with a king's own grace, Must wear rough brogans every day? And why can May from the little hand Fiing baubles at her idol's feet, While I can hardly shelter Fred

From cruel stones of the broken street? I envy not her silken robe, Nor the jewel's shine, nor the handmaid's care; But, ah! to give what I cannot, This, this is so hard to bear

But down I'll crush this bitter thought. And bear no grudge to pretty May, Though she is ricb, and I am poor, Since we were girls at Clover Bay; And ask the Lord to guide the feet, So painfully and coarsely shod. Till they are fit to walk the street That runs hard by the throne of God.

"Good by, friend Eller," "Good by, May." What dims her eyes so bright and blue, As she looks at the ragged shoe askance? "I wish my boy could wear those, too But he will never walk, they say." So May, with a little sign, has gone, And I am left in a wondering mood

Albeit shod in golden shoes.

To think of my wicked thoughts alone. It needs not that I tell you how I clasped my sturdy rogue that night, And thanked the God who gave him strength, And made him such a merry wight; Nor envied May one gift she held, If with it I must also choose That sight of little crippled feet,

What Spiritualists Should Do for Their

By beginning with the religious education of their own children, both at home and in the Pro. gressive Lyceum, they may plant in their young minds a rational understanding of human relations with the present life, and a knowledge of the natural laws governing both the earthly and the spiritual state. They may thus fortify the minds of youth against the superstitious dogmas of theology and the bigoted exclusiveness of its adherents. Children should be taught that the future is to be a happy and glorious one, not as a consequence of accepting and believing in those dogmas, and of the exercise of that exclusiveness, but as a natural result of a good life on earth. This should be made to consist in the maintenance of physical health by obedience to natural laws, and in the exercise of kind and generous acts toward our fellow-immortals. A good disposition will inevitably, if not impeded by extraneous causes, find ways and means to exert itself for the good of others. It should be the desire of parents to remove every impediment to the progress of their children in spiritual development; and the little hearts of the latter should be made to feel that the happiness of others is the surest way to render themselves happy here and in the life to come. Spiritualists may thus lay a foundation for the future happiness of their children which no amount of so-called "religious training" has hitherto been able to do. The Progressive Lyceum should be encouraged and sustained, pecuniarily and otherwise, that the children may be kept from the schools where false religious teaching will inevitably render them unhappy in after life, and shut up their hearts against humanity; and that they may be taught, instead, the benevolent and humanizing doctrines of our philosophy, which promote "peace on earth and good-will to men." Those Spiritualists who understand the full import of these words, and the bearing which spirit intercourse has upon the happiness of mankind, need no argument to convince them of the propriety of the above remarks

Think Twice Before You Shoot.

Ralph Snow owns a brood of young chickens He also has a pet owl he calls Downy. The other day some of Ralph's chickens were killed, and Ralph thought that Downy killed them. So Ralph loaded his gun; and one night when

the moon shone, he went out to watch. "I will kill Downy on sight, if he is to blame," said "Think twice before you shoot," said Ralph's

Ralph had not watched long, when he heard a noise among the chickens, and saw Downy come out with something in his claws. "Ah! you bad

owl! Now I'll shoot you!" cried Ralph. So he raised his gun; but as he did so the thought came to him, "My father told me to think twice. Let me look closer at poor Downy." So he looked closer, and then found that Downy did not have a chicken, but a great fierce rat, in

The rat had done all the mischief in killing the chickens; and now Downy had caught him in the act, safe. "How glad I am I did not shoot Downy!" said Ralph. "My father was right in telling me to think twice."

A LADY visited New York city, and saw on the sidewalk a ragged, cold, and hungry little girl, gazing wistfully at some of the cakes in a shop window. She stopped, and taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet she desired to gratify the shivering and forlorn one, and she bought and gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the benevolent lady full in the face, and with artless simplicity said, "Are you God's wife?" Did the most eloquent speaker ever employ words to a better advantage?

Christmas Festival of the Progressive Lyceum.

The friends of the Lyceum are earnestly requested to aid in furnishing our Christmas tree with a bountiful supply of gifts for the children, and to donate the means of decorating the hall for that occasion. A social reunion of the Friends of Progress will take place immediately after the Lyceum exercises on Christmas eve, when those adults who wish may join in the dance. Good music will be provided, and every arrangement made for the enjoyment of those who purchase tickets. The Lyceum children and Leaders will act as a committee in the disposal of tickets, which are now in their hands. Let us try to make the children happy, and contribute to our own individual happiness by so doing.

LIBRARY OF THE LYCEUM.—Now is the time to donate books to the Children's Lyceum Library, as well as pictures and keepsakes for the children. Those who wish may have their gifts hung upon the Christmas tree for their favorites. Let us hear from you soon, friends; for there is now but a short time in which to act for this occasion. All donations during the week may be left at the office of the BANNER of PROGRESS. On Sundays, at the hall, during the session of the Lyceum.

BOOKS FOR THE LIBRARY.—We take much pleas. ure in announcing the receipt of eighteen volumes from Mr. and Mrs. J. W. Rutherford, as a contribution to the Library of the Lyceum. In behalf of the children and officers of the same, we cordially thank our friends for this kind remembrance.

A Rat Show in Paris.

A correspondent of the London Star writes as follows:

"Last Sunday (September 29) was celebrated the close of the Fair at St. Cloud. The most popular of the shows of the season undoubtedly has been L'homme aux Rats, well known to the inhabitants of the quarter Mont Parnasse, where he has had his headquarters for the last thirty years. The name of this Rarey of the rat race is Antoine Leonard. If the former succeeded in breaking in the worst tempered brute ever created, Leonard, in three weeks, certainly accomplishes the difficult task of inculcating habits of obedience on the biggest rats that ever ran. His favorite scenes of action are some cross-alleys in the fourteenth or fifteenth Arrondissement. His sole theater is a sort of perch which he sticks in the ground, and then he takes his corps de ballet from his pocket. At his word of command the rats run up and down the perch, hang on three legs, then on two, stand to him. It is a most curious sight to see Leonard | H. Bowman, Conductor; Miss G. A. Brewster, Guardian. put him on the ground and walk away. The creature runs after him, and invariably catches him. however many turns he may take to avoid him. An Englishman offered fifty francs for him about two years ago, but Leonard would not separate from his old and attached friend."

"Gor."—The use of the got is a superfluity in conversation. "I have" is sufficient, without the expletive. It will be perceived that the superfluity is not avoided in the following paragraph:
"After I had got a good night's rest, I got up;

and no sooner had I got on my things than in came Mr. B. We got into a discussion about an article of furniture that we had got the day before; he got quite agitated, and I got out of the room as quick as possible when he told me that I had got to be extravagant. After we had got through breakfast, we got an arrangement for a ride; so I got into into the carriage; but we had not got far before it rained and we got wet. So, turning about, we got back as soon as possible."-Boston Transcript.

Nothing on earth can smile but human beings Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mirth-flash? A face that cannot smile is like a bud that cannot blossom, and dries upon the stalk. ists, every Sunday. Laughter is day, and a smile is the twilight that hovers gently between both, and more bewitching

INNATE POLITENESS and nobility of character show themselves in every gesture, in every accent of the voice and glance of the eye; humble dress and occupation cannot conceal them. Vulgarity cannot put on those high qualities, though it be clad in purple and gold, and housed in a palace.

THE Dubuque (Iowa) Times tells of a little girl in that place who went into a large drug store, and walking up to the proprietor, said in a half whisper-"If a little girl hain't got no money, how much chawin' gum do you give her for

"I hope, my little daughter," I said one morning, "that you will be able to control your little temper to-day." "Yes, mamma, and I hope you will be able to control your big temper."

JOSH BILLINGS says: "I hold that a man haz just az much rite tew spel az it iz pronounsed az he haz tew pronounse in the way it ain't spelt."

A RICHMOND girl succeeded in reciting fifteen hundred verses of Scripture, and in dying of brain fever the day after.

What word is always pronounced wrong? Wrong,

Time is said to be money. Certainly—not a few use it in paying their debts!

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At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

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Cincinnati —Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian. Cleveland, Ohio.—At Temperance Hall, 184 Superior street J. A. Jewett, Conductor; Mrs. D. A. Eidy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Dover and Foxcroft, Me .- Sunday afternoon, in the Univer-

Foxboro', Mass -In the Town Hall every Sunday at 11 a. m. Hamburg, Conn .- John Sterling, Conductor; Mrs. S. B. Anerson, Guardian. Hammonton, N.J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill —Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian. Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit. 244 York street Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddle ston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street

m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guar-Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

Church.

Milwaukee — Meets in Bowman Hall, every Sunday at 2 p.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osb:rn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oswego, N. Y.—In Lyceum Hall. Sunday at 12½ p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor. Mrs. Streeth. Guardian.

Conductor. Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, southwest corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs M. B. Dyott, Conductor; Arabella Ballenger, Guardian. At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. Rehn, Conductor.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver. Conductor; Mrs. R W. Bartlett, Guardian.

Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall,
Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter. Putnam, Conn.—Sunday at 101/2 a. m., in Central Hall Quincy, Mas.—Sunday at 1½ a. m., in Central Hall Quincy, Mas.—Sunday at 1½ p. m.
Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.
Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Con-

ductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Waton their heads, and, in fact, go through a series of gymnastic exercises that would put Blondin himself to blush. His crack actor is a gray rat he has had in his troupe for eleven years. This old fellow are to the self to blush. The self to blush are to the self to blush are to the self to blush. The self to blush are to the self to blush are to the self to blush. The self to blush are to the self to blush are to the self to blush are to the self to blush. The self to blush are to the self to the self to blush are to the self to not only obeys Leonard, but is personally attached dian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. San Francisco, Cal. - At Temperance Legion Hall, Post street, Sunday at 11/2 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Whitehead.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall.

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St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall.
Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian. At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p.m. Myron Coloney, Conductor; Henry Stagg, Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

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Worcester, Mass.—In Horticultural Hall, Sunday, at 11 1/2 a.

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m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian

San Francisco, Cal -Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn.

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, H. Bowman; Guardian, Mrs. Brewster.

Portland, Oregon —First Society of Progressive Spiritual Salem, Oregon -Friends of Progress.

ATLANTIC STATES.

Batimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Banger, Me.—In Pioneer Chapel, every Sunday.
Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street.

Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn. N. F.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington

Hall, every Sunday. The Independent Society of Spiritualists, Charlestown. every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent. Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours

of meeting 101/2 a. m. and 71/2 p. m. Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m. and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats ree.

Cincinnati, Ohio.—Religious society of Progressive Spiritulists, Greenwood Hall, corner of Sixth and Vine streets, on

Sunday mornings and evenings, at 101/2 and 71/2 o'clock. Cleveland, O .- Sunday at 10 1/2 a. m. and 7 1/2 p. m., in Tem Dover and Foxcroft, Me. - Sunday forenoon and evening, in the Universalist church.

East Boston Mass.—In Temperance Hall, 18 Mayerick street.

Foxboro', Mass.—In the Town Hall. Lowell -Lee street Church, afternoon and evening. Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall. Hammonton. N. J.—Sunday at 10½ a.m. and 7 p. m., at Ellis Hall, Belleview Avenue. Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p.m.

Jersey City, N. J.—Sunday at 10½ a.m. and 7½ p.m., at

the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th. Morrigania, N. Y - First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 31/2 p.m. and Fifth street, Sunday at 3½ p. m.

Newton Corner, Mass — Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free. At Ebbitt Hall, 231 street, near Broadway, on Sundays, at 1014 a. m and 714 p. m. H. B. Storer, Secretary. Oswego, N. Y.—Sunday at 21/2 and 71/2 p. m., in Lyceum Hall. West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hali, three fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino every Sunday. Spiritualists in the southern part of Philadelphia, at No.

337 South Second street, at 10½ a.m. and 7½ p. m., and on Wednesday evening at 8 o'clock. Providence, R. I.-In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 71/2 o'clock. Putnam, Conn .- At Central Hall, Sunday at 11/2 p. m.

Quincy, Mass.—Sunday at 2% and 7 p. m. Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. F.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.

Salem, Mass.—Sunday, ternoon and evening, in Lyceum

South Danvers, Mass.-In the Town Hall, Sunday at 2 and 7

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Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.
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Troy. N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall. corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m.

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Worcester, Mass. - In Horticultural Hall every Sunday afternoon and evening.

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arrive at Cisco at 12 M.; also at 2 P. M., arriving at Cisco at Going West. Passenger train leaves Cisco at 6:30 A. M., and arrives at Sacramento at 12:30 p. m.; also, at 1 p. m., arriving at Sacramento at 6:30 P. M. The morning passenger trains connect at Auburn with stages for Yankee Jims, Forest Hill, Michigan Bluffs and Georgetown; and at Colfax with Stages for Grass Valley, Nevada and San Juan; and at Cisco with Stages for Sum-

mit City, Austin, Virginia City, and all points in the State of The 6:30 A. M train connects at the Junction with the cars of the California Central Railroad for Lincoln and Marysville, and all points north.

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4 00 4 10 5.25EXTRA TRIP SATURDAY NIGHT. Leaving San Antonio at 630, Oakland at 6.40, and San Fran cisco at 11 30 A line of Freight Boats for Oakland and San Antonio will

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